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do not cease fasting, and then it drops off. If it is a boy, he makes a bow with arrows and fastens it to the handle of ropes of the hammock and on the other handle of ropes he fastens many bunches of herbs, which as the lion that his son is to kill and devour, and after these ceremonies are over, they make wine which they all enjoy."

According to these valuable statements, which correspond exactly with those on the Ehingú /Xingu/, one might call the father the attending physician, who perhaps also fans like the apprentice medicine man,and who, if he behaved differently, might endanger his cure at birth the child. Not only the Schingú people, however but many other tribes say that the father may not eat fish, meat, and fruits because it would be the same as though the child ate them, and there is no reason why one should not believe that the natives believe this. It is also said that the medicin man of the village is always available and that he is summoned in all other cases when mother or child becomes ill.

The father in a petion insofar as he identifies himself with the newborn child. It is,after all, not really so difficult to understand how he happen to do this. /337/ The native cannot very well know anything about the human egg-cell and the Graafian follicle; he cannot know that the mother harbors a structure corresponding tothe eggs of birds. For him the man [illegible] egg which he, to put it succinctly and clearly, lays inside [illegible] and which the latter hatches out during pregnancy. Consider [illegible] where the Indians hardrews the male eggs. Where the linguistic material is adquate, we see immediately how this extremely natural attempt to explain conception is also manifest in the words for father testicles, and egg. In Guaraní tuh means father, spawn, egg, tuyú means eggs, and "tuy-í" meií, the name of the tribe with the addition of -i, "little," is merely little fathers or eggs children, as one wishes. the father is egg and the child is a little father. The language itself says that the child is nothig but the father. Among the Tupí it was also the custom that a father, after the birth of each new son,

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took a new name. In order to explain this, it is by no means necessary to assume that the "soul" of the father entered into the son each time. It is exactly the same in the Karaiben. imu is egg or testicles or father or child, the latter among several tribes already differentiated phonetically:

Iparenre /Parinen/ imu "egg," Bakairi "testicles," Tamanaka "father," Makuschi /Macuxi/ imum "seed." With the pronominal suffix -ru, we find imu-ru, "child," among various tribes: Kamaragoto /Camaragoto/ umo "my father," amo "your father," Bakairi umi-ru "my child," ami-ru "your child." Naturally, it comes about everywhere that qualifying additions are supplied or words originally identical devices from one another phonetically, with the connection forgotten. Thus, Kanoyarí has yo-ruy "my father," upú "egg," yo-ruapú "my testicles". Aweti has i-tupú "my testicles," a-upú "his eggs". the lingua geral has cayré "testicles," cupú "egg." Among the Bakairi "child" and "little" are under, "the child of the chief" pina under, we may translate it as either "the child of the chief" or "the little chief" as we wish and do not realize in connection with the latter term, which we might apply jokingly to the son, that for the Indian the child is really only the little chief himself, a small edition of the big one. For our feeling, too, this conception is strange and scarcely comprehensible in the case where a girl is involved. But even the girl is the little father and not the little mother. She is made only by the father. In Bakairi there are no special words for "son" and "daughter," but rather [illegible] mean the daughter as well as the son of the chief. The only daughter of the chief is the heiress of the property and rank, both of which, along with her own property, go to her husband.

The little father comes into the world, the umbilical cord is cut, the big father lies at least until the wound is healed, and with this the new little human being may be regarded as an independent being. The father would surely not observe any precautionary measures if the little one immediately /528/ ran about as healthy as a little chick, but it bleeds and is in danger since it

There appears to be no evidence that the Bunsit had clans or moieties. The kinship nomenclature is of the bifurcate merging type with parallel kin merged with lineal kin and with separate terms for mother's brother and father's sister and for cross cousins. (See chart 1.) The kinship terms in ego's generation and in the children's generation are distinct for men and women. Beyond the bar prohibiting marriage between anyone called brother, sister, parent, or child, there were no special rules governing marriage. Cross-cousin marriage was common but not preferred. There were no residence rules or avoidances of the mother-in-law or father-in-law. As the Bunsit lived in large communal houses, marriage often took place between young people brought up in the same house. After marriage they would take over a section of the house as their private quarters. The Bunsit say that families could move to another house with the consent of the house elder. Although polygyny was permissible marriages were generally monogamous. The father and the father's brother had great authority and were highly respected. Younger brothers were not permitted to joke or play rough with their eldest brother. The mother's brother and father's sister were also respected but less than the eldest brother. The relationship between brothers and sisters was one of great respect, the informant saying that incest was unthinkable.

THE LIFE CYCLE

BIRTH (BRAHMA)

Pregnancy (*mahin*) was recognized as being caused by sexual intercourse. In advanced pregnancy a woman was not permitted to eat the tapir. When the time of delivery drew near a portion of the house was screened off, where the woman gave birth and remained secluded until the normal menses began. The expectant mother was assisted by her mother and other female relatives, a shaman being called only in cases of difficult birth.

A woman gave birth in a squatting position, the midwife holding her under the arms and gently pressing her stomach. Sometimes the stomach and back of the woman were bathed with poultices made from boiled cotton leaves. It was the duty of the woman's mother to cut the umbilical cord